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*Mr. Shaik Mahomed Hamidani Thangal* (Member, Nominated) said that the chief difficulty for the education of the Mahomedan boys was that they had first to study their religious principles, and for that, they had to become familiar with the Arabic language. Their religious injunction was that they should study the Arabic language from the mother's lap to the grave. That the Mahomedans were very backward in education admitted of no dispute. It was therefore necessary that the Government themselves should take the initiative in ameliorating their condition. To achieve that object, he requested action being taken in the following directions :—

(1) Special schools for the education of Mahomedan boys and girls should be freely started in all Mahomedan centres and secular and religious education imparted in them.

(2) Primary education should be made *compulsory* at least so far as the Mahomedan community was concerned.

(3) Four scholarships should be awarded annually to intelligent young men from the community, to enable them to prosecute their studies up to the B. A. Degree at Trivandrum.

(4) A teacher proficient in Arabic should be employed in each school to teach the Mahomedan boys.

*Dewan's reply.*—Noted.

119. School fee concessions to the coast Christian boys.

*Mr. L. H. Netto* (Member, Nominated) thanked the Government for the grant of educational facilities for the children of the coast Christians. He said that the Mahomedans and the Pulayas had been granted the privilege of half-fee concessions to their boys in all the Government schools. The coast Christians were really more backward than the Mahomedans in the matter of their education and general prosperity. In their G. O. No. 2447/E., dated 9th December 1910, the Government also admitted them to be backward in point of education. He therefore requested that the half-fee concession might be extended to the coast Christian boys also in the Secondary Schools. The cost to the Government would be very small as there were at present only very few boys under instruction. It would at the same time impart an impetus to education and afford a moral support to the strenuous endeavours of a depressed community to ameliorate their condition.

*Dewan.*—The real difficulty appears to be to differentiate the coast Christians from other Christians and put them into a compartment, which will have to be done if a concession is to be granted to them.

*Member.*—In every coast Christian village, there will be a chapel or church attached to it, and among the church records will be found a church register generally 30 and 40 years old. Every boy applying for a concession may be asked to produce an extract from the birth register to prove that he is a coast Christian and the same may be caused to be countersigned by the Assistant Inspector of Schools. There can therefore be no difficulty in limiting the concession to the real coast Christian boys.

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*Dewan's reply.*—The expression "coast Christians" may, in most cases, be understood all right and that class of Christians are no doubt backward. But the term is by no means definite in the same way as "Mahomedans" or "Pulayas", and if a concession is granted to an indefinite body like that, it will open the door to fraud. Every Christian will call himself a coast Christian and claim the concession. That is the reason why the Government have now proceeded on the general ground that Christians as a class are not backward and have vetoed the concession. Anyhow, I shall note the matter for consideration.

120. The desirability of admitting the Ealavas into the Sanskrit Patasala and the Ayurvedic Patasala at Trivandrum and also into all the Girls' Schools of the State now closed to them.

*Mr. N. Kumaran Asan* (Member, Nominated) said that the Ealavas had a special aptitude for medicine. For the study of medicine, proficiency in the Sanskrit language and literature was essential, as the Ayurvedic medical treatises were all written in Sanskrit. A knowledge of Sanskrit was also necessary for the study of Hindu religion, Hindu astrology, &c. The Ealava youths had, at present, to seek Sanskrit education elsewhere, as they would not be admitted into the Government Sanskrit Patasala at Trivandrum. His representations on the subject in the previous sessions of the Assembly had not yet drawn the attention of the Government to the long-standing grievance of the community. The Sanskrit Patasala was located on one side of the public road where the Ealavas had free access, and the Member said that, from his own personal experience, he knew that the present site of the Patasala was not inaccessible to them; but if it should be considered so, he added that the present building was a rented one and that the Government could easily shift it to an unobjectionable locality. Till recently, even the Nairs were not admitted into the Patasala, but the objection had now been removed; and there were Sastris, Upadhiayas and Mahopadhiayas among them. He therefore requested that the Sanskrit Patasala should be thrown open to the youths of the Ealava, Kaniyan, Syrian Christian and other communities.

He next said that, with regard to the admission of Ealavas into the Ayurvedic Patasala, the suggestions above made in respect of the Sanskrit Patasala building were equally applicable. There were at all times a good many Vydians among the Ealavas. Many treatises on Ayurvedic medical science were written by them. As the grants-in-aid were now being given only to passed candidates, there were only very few grant-in-aid Vydians among them. The Ealava youths had to go to Madras and Calcutta for studying Ayurvedic medicine. A good many of them were at present students in the Ayurvedic College at Madras and a few of them had returned passed from that College. It was an unnecessary strain on the poor Ealavas to have to send their children to Madras at great cost when their own Government conducted an Ayurvedic Patasala at Trivandrum. He therefore requested that the Ayurvedic Patasala should also be thrown open to them as early as practicable. He then referred to the miserable way in which the Patasala was now conducted. Though the course of instruction extended to five years and the books selected were excellent, the students received no sort of extra help from the instructors at the Patasala. They had to pass their examinations by regular cramming. The attendance was strict neither

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